

THE LYFE OF SAINT IVDE after Saincte Hieronim.

In Iudas the brother of Iames left behynde him a litell epistole whiche is of the seuen catholike epistles. And because he taketh witnessse in it out of the booke of Enoch which is Apocryphe, that is to say without autorite, it is reiecte of many: howbeit it hathe ben taken wryt by the autorite bothc for the auncientis and vse of it, and is accompted among the holy scripture.

THE ARGUMENT UPON the Epistle of Jude by D. Erasmus of Rotterdame.

I am vehemently displeased with many wordes agaynst them, that being blyned in theyr owne conuersacionis were aduertisementes to the Gospell: whiche theng notwithstanding ought to leue no newe matter, inasmuch as they were predestinate to this ende, and it was spokyn of before by the Apostles, that that kynde of men shal lurkingly crepe among the flocke of Christians. Agaynste these sorte, he so armeth them, that they may forecasit bothe to teutapne them eyther with blauning, or save them by warning, geuyng. Whiche thing if ther possiblty can not doo, yet they prepare them selues ready against the commynge of Christ.

Thus endeth the Argument.

THE PARAPHRASE OF Erasmus vpon the Epistle of Saint Iude the apostle.

In Iudas the servant of Jesus Christ the brother of Iames. To them whiche are called and sanctified in God the fader, and preserved in Iesu Christ. Mercy unto you and peace and loue be multiplied. Beloued, when I haue alldigente to write unto you of the common saluation, it was nefull for me to write unto you, to exhorte you that ye shoulde continually laboure in the fith, whiche was once geuen vnto the faythies. So there art certaynlyngly men craftely except in, of whiche it was written alredy vnto fforbe fuge ure. They haue the grace of our God vnto wantonnes, and deuyle God (whiche is the onely Lord) and oure Lord Iesus Christ. O my mynd is therfore to put you in remembraunce, for as muche as ye ouer knowe thys, howe that the Lord (after that he had deliyered the people out of Egypt) destroyed them whiche affromed her Iude not. The angels also whiche kepte not theyr fief estate, but left their owne habitation, he hath reserved in eternall fynesse vnto the iugement of the greate daye: whom as Adome and Chomos, and the tythes aboue them (whiche in lyke maner deliyyed them selues with foyntacion, and followed Romane fide) are let ffor the foyntacion example, and suffer the payne of eternall fpec. & therfore, chese beynge discaused by diuines delyle the flesh, delyle culnes, and speake curll of them that are in auctorite. Yet michael the archangell when he stoue agaynst the occupi, and dispatte about the body

boby of dros, but not geue saylynges sentence, but sayde : the Corbe rebuke the. But these speake cypill of those rynges which they knowe not; and what thinges they knowe natrally (as beastes which are without reason) in those thinges they contynple them selfes. Who bis vnde them, for they haue followed the waye of Layn, and are vterly geuen to the record of Walaun his lances sake, and perishe in the record of Chose. These are spottes whiche of poure rynges leage together, without scafe, leunge theri leynes. Cloudes they are without wares, castynge about of myndes, vnes without frute at gatheryng tyme, iwyse deo, and plucked vp by the corbe. They are the ragynges waues of the sea, tomyng out theri owne shame. They are wondring sterres, to whome is refred the myst of daynes to euer. Whiche the seueneth from Adam propred before of fature, saying: Beholde, the Lord shall come with thousandes of saynes, to geue iugement to gannt all men, and to rebuke all that are ungodly among them, of all theyre ungodly dedes, whiche they haue ungodly commited, and of all their cruel spechynges, whiche ungodly sinnes haue spoken agaynt hym. These are mutmures, complaynes, walking attre theyre owne lustes, whiche mouthes speake pnyd thynges. They haue men in great strecture because of unauantage. But ye beloved, remembre the wrothes whiche were spoaken before of the Apollles of our Lorde Jesu Christ, howe that they tolde you that there shoule be begylded in the last tyme, whiche shoulde walke after theyre ungodly lustes. These are makers of sectes, desily, hauninge no spirite. But ye dearely beloued, ente your selues in your moste holy Layche, prayng in the holy ghoste, and hepe your selues in the loue of God, tokyng for the mytche of our Lorde Jesu Christ ungeremall ioyc, and have compassion of some seperating them; and other saue with teare, pullynge them out of the trye (and have compassion on the other) and hate the spirite vesture of the flesh. Chere hym that is able to kepe you free from synne, and to preseve you safaris before the presence of his glori with ioyc (at the coming of our Lorde Jesu Christ,) to God our safous, (follow Jesu Christ out Lorde;) whiche onely is myre, be glori, blazys, doomyng, and power (before all wroches) nowe and euer. Amcis.



Iudas Thadeus the seruant of Jesu Christ, the brother of James, write this Epistle not to the Jewes onely nor to other newly conuerted, but to all men in communitie, whome the redire mystre of God the father haue of his owne free will sanctified, and haue also without the helpe of the lawe made godly of ungodly, and of Idolatours obedient folowers of true religion, whom also the bounteuous goodness of God had preserued in Jesu Christ to this thre, that they shoulde not abunde with other into the dongron of everlasting damnacion, whom in like manner his free libe will goodnes hathe nowe called unto the saluacion of the Gospell. Ther is nothing that I can tolde unto you more fortunate, than that the goodnes of God would alwayes multiply in you his giftes, mercie, peace, and charitte: Mercie, that you may absint your selues daily more and more from the vices of your former oide life: Peace, that you may through godlynes of life nourish the concorde, whiche you haue with God: and Charitte, that you may through mutuall concorde be all of one mynde, and ech one bounteously good to other. Dearely beloued, so as muche as the loue of the Gospell maketh all thinges communit, whether it bee good, that chaunce or whether it be badde, namely in those matters that perteyne to eternall saluacion: I had so grete a desir to tolde unto you concerning your saluacion, wherof I am no lesse carfull than if it were myne owne, for somuch as brotherly loue pikketh me forwarde therunto, so as I could not forben, but I must exhorte you in this Epistle, to stande harde against the false Apostles, for the defensio[n] of the sincere saythe, whiche was once deliuered of the holyc Apostles. And not onely to laboure in this, that you conwynue stedfast in your saythe, but also to lase poure helping handes vnto other, that they bee not begyled of

The charracter of the Gospell maketh our to be as glas as an others good, & to be as sofy as an others butt as though it were to hym self, & not at worldly lab

The paraphrase of Erasmus vpon the Epistle

Rancke to the
Comune, as
the pharisees
call Anas-
batis no
to helpe
himselfe
because.

the deceauours. So; it is not possible to thinke what a Jewell the treasure of Captiue is, and it standeth vs in hande to wachte so muche the more warcly about vs, that it be not turned away from vs. For where as we deliuered the Gospelles doctrine unto you purly and sincerely, even as we receyued it of Christ, yet there haue a sorte of wicked ones thrusse in them selues among the meane scion, vnder pretence of religion, and like woolues haue crept into the lodes shypfold, setting them selues out in a shew of godlynes, wherinde they are vnyt enimys of true godlynes. And that thys gayne shold noe disturbe youre myndes as though it were a newe matte: it was thus decteed long a goe by the secret counseil of God, thus was it spoken before, that there Shoulde ryse men which with theyr wilde impicheonousnes Shoulde bothe execuse youre godlynes, and pull condamnation vpon them selues: they turne the free libertayl giff of our God (wherewith he hathe once fely pardoned vs our synnes, and let vs at freeliberty from the sharpnes of the lawe) into an occaſion of wantones, where as theyr ought rather to be prouoked through his beneficyall goodnes, bothe to maynayn and furuyfhe the Innocencie fely givyn them, with godly studious endeavours: and being inflamed with the charme of the Gospel, to do with a good wyll the wokes of ryghteousnes more plentilly and more exatly, than shold lawe had appoynted before. But nowe these men abuse the libertay that is givyn them, vnto filthynes and licenciosenes to synnes, and fall of theyr owne accord backe agayne in to theyr olde bondage, from the which Iesus Christ had redemeid them with his owne bloud: & denye God, whom they once professed, where as he is the onely lorde & iustice of all thinges that are in heauen and in earthe: and denye also our lorde Iesus Christ, which haue made vs free to him selfe with the pice of his owne bledde. It availeth vs nothing to bee redemeid, unles we contynue stedfast to thende in those thinges wherunto we are called. I thinke it not necessary, that I shold reache you, for you forgette nothing, but I only put you in remembrance leſt the thing that you knowe shold lyffe out of mynde. It availeth the halvynes in tymes past nothing at all, whom (being the figure of the tymes that nowe are) Iesus traide out of the hard and miserabile bondage of the Egypcians, through the rede sea in to libertay: but such the same, whome he intercfully preserued whan they craved unto hym, he destroyed again after a worse sorte, whan they disfused and murmed against God in the deserte. That, whiche the bondage of Egypce was vnto them, the bondage of synnes was vnto vs: that whiche Pharaos that dreight and intolerable lorde was vnto them, the deuil was the same vnto vs, londet whose tyrany for our owne synnes sake we were entangled. They puttyng theyr trusse in God, escaped safelie through the myddes of the waters in to libertay: and we in beleving the Gospell, haue through Baptisme escaped mans entress. But like as some of them made not sped with all one fayth in to the lande of promise; and bwt them the goodness of God was not onely diuineable, but also it turned in to the heape of theyr damnacion: even so unto vs it auayleth nothing to haue once set aparte our synnes, onles we also grove forwarde with constaunce myndes in to better, and better, and preare to the inheritaunce of the life of heauens. Moreouer I shold haue you to remembre this also, that it profiteth not even the angelles them selues to be so cecated, that ther were compaynions of the Godhead, but assone as they had changed that most fortunate nature thongh theyr owne wickednes

incedence, and perished, nor still in the condition they were in, he drave them downe headlong out of heauen, and baning depryng them of the light of heauen, he banished them in everlasting darkness in hell, and there they are eternall in chaynes that can not be loosed, vnto the day of the last iudgement, wher in being condemned, they shall be conuicted to curseing and paynes. Nowe sa-
dome and Gomorrah and the residue of the cities therunto adioynynge, where as they boylid in all pleynantes wealthes of temporales, because they abuised the li-
berall beneficences of God vnto men and outrageous luste, defyllyng their sel-
ues with such vnde abymlable soules of chaynes, are dispatched by the hand
of God, being contynued with fire from heauen, to whiche they myght bee an
example unto other that shal leue the benefites of Churche vnto the fylthyness of lust.
So they shall not escappe the like penaunce, that shal leue after like sorte. Doe not they
leue after like sorte, whiche being deluded with outrageous vices of false pic-
tures, doe not only before theyre owne bodies, but also before by thysse me-
lars and chose that are in auoydnes: and are not astayed to rayne agaynſt them,
whiche who for thancomysses take they are in, they shalbe to do remeſce. But Mi-
chael the archangel, whan he had disputacio with the devill concerning the body of
Moyses, was yet alrayed openly to speake raynlyng to the devill though he wot
the moste blithe fende. But whare he could not abyde his wicked raynkyng, he
moderately rayned his curse, alſt thus wyle: Et loide (quod he) rebuke thysse.
Chayns & michael were astayed to speake curſible to the devill, howe miche
more intollable a thynge do they, that are not astayed to curse or speake rayn of
men that are in auoydnes also dignite over them. But these miche petur-
bie is so greate, that whiche they have no cause. Per ihesu speake rayn roche and
rayn agaynſt those chaynes that they understande not. On that other parte
they are so sore corrupte with crone and lecherous luste, that in thysse chaynes,
whiche vnde beastes being quyte without reason, loue well and temperately, as
in meat, drinke, and in carnall copulacion, in thysse matters they behaue them
selues moche baselyly, whicke who bee vnde them, that shall haue the commune
rewarde to happen vpon them with thysse, whiche wilconce they folowe the ex-
ample of. For they set neare Ihesus Churche before thysse cles to take example at, but
Cayn that killed his owne brother, beme whome the impishcious sorte of count
perswaded spes of al to do murther: and Boileain, who being corrupte with lu-
cke, went about to curse the people, who God had blessed: & also Chode, who ha-
ving keerd a confirmancie, rose againſt Moyses, and with his twynne confirmancys
was by an horible example quytly despatched. These are they, whiche lebere you
lire purclie and chastely and embrazze Gospelike charite, are as spouces disgra-
cying your company: and whare you fall, they geue them selues to vpoisoun ban-
kettinges one with an other. Aether see they escapanſe for to remeſce or ſearc
of any man from lyencious filthynes, but without respecte rashly folowis that
thyng, that pleſeth theyre own appetites. And yet in thysse dedes doing, they pro-
fesse them selues to be teacheſ of the goldeſell, and quydies to true vertue. But
they are like vnde cloudes, whiche hang a loft, and whare as they woulde ap-
pear to be diſpoſed to rayne vpon the thyslyng grounde, yet they are drye, and
haue no water to succour the grounde wethall, but are rashlye rayned about
here awaie and there awaie with theyre owne vayne lustes: beynge lyke vnde
trees, whiche in the later ende of count batteſt be fayre blossomed, and make a
lyeng hope of fruiture, whan they muste wylhet by and by, not only being all to-
gether

The paraphrase of @rahmas upon the Epistle

gather bostracfull, but all thysse dead, in that they mynther have left them selues bors of Gospellyke godlynes, and borsame therwith them into destructione, whiche is there any mox hope of life in the, than were plucked vp by the roots, whiche is no hope that they shall tryng agayns : who malmorse as they are vanquer not givyn to ffeare, for alwayes ffeare wante of vnyce bporche regarde the quantite of the congregation, bringynge unto the outragous weales of the lea, that ruffe them vp on lyfe, and for all that they do nothynge, but calle abynde they, shynre rebukes unto Chyrche ar erres as muche as in them herbrand see like unto flaccis, whiche when they perteine unto theis of ffeare to be gardes of the waie, yet mischance as they are vngangers about, and feare not conuersantly that whiche is Otright, but are lea awaye by theym alone factes new birthir new thyfthe, they saynt thole that one people and ihereticis speche into Dispaysale. Chyrche maner ffreers that let out their leuys with a faire synnes light in theis world before men, that ne脱ape the iugement of God, although he dor not holde pretenchy purifys them, but refrescheth them to the everall darknesse of hell. Chyrchen, alius rype are often by theire spes, yet tolle you shoulde thinke that somer yere theng were chauncyd unto you, Chyrche, which was the iugement from Abrahim, prophetye of thys long agone, and of their contynctes whiche they muste in tymis comynge susteyn. So be iþpeaketh on this hysse chyche the kynd countrey with an innumerable multitude of his syntes, to practice subgencement agaynde all, wher eþysþone all thol that are leake, of all theym dedes whiche they haue vñlechly doones, and of all thinges that they haue vñboorly and reuerlly spoken agaynst hym: not only those thare all nauigaytys fulfyllyers, but also the leake and contumelious persons agaynst God. So is dede they, seeing they totallit ffeareful of this lifte by the plesure of the body, haue impaciently of theyr forture to haue affliction or discomfytur, neþ that me they alredy to haunce agaynst God in theyr quarraynges, that he shalde manys after ffeare loye, that he shoulde be but of lyght lifte, that he shalde be embawngred to discares, lettynge this lifte to be mode exceedingly long, and out of daunger of displeasures, because they haue no truthe of the lyfe to come. And yet wher they can perteine their selffysse and to vnde mattires in theyr myndes, yet they iþ mouth beþirds of certayn grete high mattires, and professe a certayn wonderfull learned leue of wildeorne, where as they neþ empescute holupneours inþiþ vilif that may be but also handesaking of gaynes, whiche change boþth mode principally betwix the desiring of Chyrche, if or they speake not thole thinges that the truthe of the Gospelyke teacheþ, but the thinges that are pleasant and acceptable to them, whom they hope to get any vantage by. Agaynd the poore they are iþpynnes, but towarde the ryche they are very clabbackes. The malice of these men shal the leffe encouyre you (dearly beloued) if or remembry, that it was tolde before hande in synnes pastis of the order of the Apostoles of our lord Ihesus Christ, names of Iohanne and Iohannes, that they tolde vs, that in the latte tymis there shoulde rysse vp mockers, that shoulde defyle the most pure doctrine of Chyrche with theyr talkid greeþnes, not leuyng after the rule of the Gospell, but after theyr owne wilde and abominable affetes. And thens a maner mane knolle by thys mathe. Inþbetwix other that lyve after the sprete of Chyrche, and haunyng contynued earthly things set theyr stuble vpon beautifull thynges, agayn in one quitt concorde, these other by diffencion, because they bee boþtelings, and gryning them

selues in to the service of worldy affectes, and worke of the sprite, they hant
 after voluptuous pleasures, seke to reigne alioft, and scape after lucte. And
 those that let theyr myndes upon these matieres, are not fitte for Christen con-
 corde. So; they had rather disturbe the tranquillie of the hooke, than to bee
 brought in to orde. But as so; you deare bretheren, that are spirituall, set you
 greue diligence, that you maye be more and more, as lyuing stones, heaped to-
 gether in to the bulding of God, cleaving fast to the liue founacion of your
 mooste holy sacred saule. Once you were perswased, that the goode shoulde not
 want theyr rewardes, how soye so euer ther are afflyced here in this life, require
 not rewarde therfore in this world; and the wised shoulde not fail of thys de-
 ferred tormentes, court not to reuenge your selues. And therfore make earnest
 cryng for the helpe of God continually with pance and spirituall prayars, and
 preserue you every one other with mutuall concorde, and mutuall charite. So;
 God heareth none but thos that be of one herte. Neither put you any distrust,
 if you be tymepled sondry wayes in this world for Christes sake, but loke to
 the mette of God to be exhibited noe in this life, but in the iyle that never shall
 ende. In the meane tyme having considerac[i]on of the persone, gres you dil-
 gence, to save al men, some gentil and frendly in calling them agayn unto bet-
 ter purpose, and the other issue with force, as if you catched them out of the fire
 and hate not þ me, but theyr carnes defiled with peccaty affectes, wherwith man
 ynde is buttched and defiled, as it were a core scypled in hitise. And it is con-
 uenient to amende other mens faultes so much the mooste generall, in that no man
 being converted in this seli body can chose but bee vnaorne. So; that is not
 in the power of man lefft any manne shoulde boastingly challenge prayse to hym
 selfe, but all glorie, myght, empere and power bee onely unto God our sauour,
 through Ihesus Christ our lord, not onely in this world, but before all worldes
 and in ali ages to come for euer a euer. So; in dede ther is none but god alone
 that is hablie to gres thys unto thos that labour for it, that although being en-
 titled with the seli spirale body, the world callith you on every side away fro
 the purpose of godlynes, yet you kepe your selues Innocent still to the ende, &
 that not onely me can fynd nothing in your maners, to fynde faulter, but also
 that you are oþdaynes such in the light of Goddes Maistrie, thaþ he is bis-
 pleased with noþyng in you, whiche seyth the mooste inward passages
 of your myndes. And when that shall come to passe, you shal trioupe
 and be glad in the comingynge of our lord Ihesu Christ, when a-
 ther shal make heþup cheare, whiche come in the meane
 space to Ihes Christ. And that thys maye so be,
 prayre ought to bee made with all earnest
 helþes.

Thus endeth the paraphrase
 upon Iude.